

Faith Family Worship Guide – Week 10

MEMORIZE

- For those with 1st-5th graders at Brook Hills, focus on the verses that they are memorizing in Children’s Ministry for this unit, from now through the end of April.
 - 1st Grade – John 3:16
 - 2nd Grade – Psalm 139:7-10
 - 3rd Grade – Psalm 23:1-6
 - 4th Grade – Philippians 3:20-21
 - 5th Grade – Colossians 1:15-18

READ

As our church reads through the Bible for the next two years, each day will include a chapter from both the Old Testament and the New Testament. As a family, decide if you want to read one or both of these passages. The Faith Family Worship Guide will look ahead to the readings for the upcoming week.

Read: Luke 24:1-12; 1 Corinthians 15:17, 20-22

Questions:

- Why is it important that Jesus rose from the dead?
- How do we know that Jesus actually rose from the dead?
- How does the resurrection give us hope?

Bottom Line: By rising from the dead, Jesus made salvation possible and gives Christ-followers assurance about life after death.

SUGGESTIONS

These suggestions were created by the age-group ministry leaders as a way to help parents better communicate the biblical truths discussed in the Family Worship Guide. These suggestions are intended to help parents facilitate God-centered discussions with their children. Parents should prayerfully use these suggestions, and any other means necessary, to help their children discover the truths of God’s word and worship him together.

Preschool

- Read Luke 24:1-12.
- What happened to Jesus?
- Where was Jesus buried? What is a tomb?
- What was rolled in front of the tomb to seal it?
- What happened after three days?
- How do you think the women may have felt when they were walking to the tomb?
- What did the women do after the angels told them Jesus was alive?
- What did the disciples say about their news?
- Why was it important that Jesus rose from the dead? (Jesus always does what He says He will do. Jesus had to die on a cross to save us from our sins [bad choices]. He had to be buried in a tomb, but there is good news! Jesus did not stay dead. Jesus rose from the dead, and this is the good news. God’s plans are ALWAYS good plans.)
- Do you know someone you can tell about Jesus?
- Let’s pray that God will give us times to share His story with everyone we know and tell others that Jesus is alive.

Children

- Read the Luke 24:1-12 with your children.
- Ask them to explain what is happening in this story. Ask them if they have questions about any part of this passage.
- Tell your children that this passage makes it clear that some people found the great news that Jesus had risen hard to believe. Ask them why it might have been difficult for people to believe.

- Ask your child to share about times when they have had a hard time believing what they read in the Bible.
- Read 1 Corinthians 15:17, 20-22. Ask your children to explain what these verses tell us about the importance of the resurrection.
- Ask your children if they can explain the connection this passage makes between Christ and Adam.

Students

- How does God describe Himself in Exodus 34:6-7?
- God describes Himself as forgiving but also one who seeks justice. How do those characteristics work together?
- What is Moses' response to God in v. 8?
- What is Moses' prayer for his people?
- These things take place because the Israelites had broken the law, but Moses interceded for them. What covenant does God make in v. 10?

SING

The resurrection of Jesus is the most important event in history! Not only does it demonstrate that Jesus is God and victorious over sin, but it also assures us that we will be raised to life *with Christ*. Nothing could bring more hope to the heart of a believer. So as we continue in worship, let's join in singing "Beneath the Waters" by Scott and Brooke Ligertwood. Written in 2011, this song expresses the joy of the church's resurrection with Christ. The chorus reads:

*I will rise
I will rise as Christ was raised to life
Now in Him
Now in Him I live*

Let's proclaim the power of God over sin and death!

Visit our website for a link to this song: www.brookhills.org/gathering/this_week.html.

WHERE WE ARE IN THE STORY

Readings for March 10-16

Exodus 21-27, Luke 24, & John 1-6

Where We Are In The Story (Old Testament)

Background of Exodus: The title "exodus" comes from the Greek word meaning "going out" or "departure" and describes the major event that occurs in the book. Exodus opens where Genesis leaves off – the descendants of Abraham are living in Egypt instead of in the Promised Land. The events in Exodus occur approximately four hundred years after Jacob's family moved to Egypt, and as prophesied in Genesis 15, Abraham's descendants became slaves. While Genesis highlights God as Creator, Exodus focuses on God as the Deliverer of His people, for He keeps His promise to free His people and to bring them back to the land of promise.

Structure of Exodus:

- Exodus 1-18 focuses on the deliverance of the people Israel from Egypt and God's provision for His people.
- Exodus 18-24 explains God's covenant with Israel.
- Exodus 25-31 provides instructions for the construction of the Tabernacle and explanation for the priestly role.
- Exodus 32-34 describes God's response to His people's idolatry.
- Exodus 35-40

This Week in the Old Testament: Exodus 21-23 continues with the giving of the Law, and it includes case laws, which are representative types of rulings for things that the people would likely face. Exodus 24 records the first official worship service in the Bible where people gather for the purpose of hearing from God and honoring Him, so the chapter includes a call to worship (Ex. 24:1-2), a proclamation of the Word (Ex. 24:3-4), a commitment of the people to obey the Word (Ex. 24:3-4), an offering of sacrifices (Ex. 24:4-8), and a communal meal that is eaten in God's presence (Ex. 24:9-11). Exodus 24 presents the establishment of the "old covenant" or "Mosaic covenant" because it is when God officially sets Israel

apart to be His people. It is the natural culmination of His covenant with Abraham, Isaac, and Jacob.

In Exodus 25-31, God gives Moses instructions for the construction of the Tabernacle and for the role of the priests. In Exodus 25:8-9, God tells Moses to make a sanctuary for Him to dwell with the people. While God is everywhere at all times, the Tabernacle provided a way for sinful people to approach a holy God, and the sacrifices and the regulations for worship were necessary because of the sinfulness of the people. In the context of salvation history, Genesis 1-2 tells of an unhindered relationship between God and His people, which was altered in Genesis 3. In Exodus, God reveals a plan to reside among His people via the Tabernacle, but there was still separation in that the people could not enter the Holy of Holies. Only the high priest could enter once a year, and this continued for 1400+ years until Christ came. Then, “the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth” (Jn. 1:14). No longer was it a high priest who entered God’s presence once a year, but the presence of God, God in the flesh, could be seen walking down the street (Col. 1:19; Heb. 1:3)! After Christ’s resurrection and ascension, the Holy Spirit came, and the New Testament describes *Christ-followers* as the temple of the Holy Spirit (1 Cor. 6:19; Col. 1:27). Not only can believers access the presence of God, *He resides in us!*

The structure of the Tabernacle was a long rectangle that was a little over a third of a football field long and half the width of a football field. It included an outer court, the Holy Place, and the Holy of Holies (the innermost room). Why is it important to spend so many chapters in the Bible describing the Tabernacle? The details are important because of what the place represents and because of *Who* would reside there. Exodus 25 describes the Ark of the Covenant, which was the only furniture in the Holy of Holies, and this room was separated from the Holy Place by a curtain. It is no mistake that God leads out the instructions for the Tabernacle with the part that symbolized His presence with His people (Ex. 25:22). The mercy seat (the lid of the Ark) was where the blood of the sacrifice was sprinkled once a year (the Day of Atonement – see Lev. 16). The mercy seat and the Day of Atonement taught the people about their need to have guilt for sin removed through a sacrifice. The Ark contained the 10 Commandments, Aaron’s budding rod, and a pot of manna. So as God looked down on the Ark, He saw the Law (the 10 Commandments), knowing that His people could not keep the law perfectly, but God saw the Law through the splattered blood of the sacrifice. All of this points to how God can look upon us as sinners and have a relationship with us – through the death and resurrection of Jesus Christ (see Rom. 3:23-24; Heb. 10:19-20).

The Holy Place (not to be confused with the Holy of Holies) contained three pieces of furniture: the Table for the Bread of Presence, the Lampstand, and the Altar of Incense (Ex. 25:23-40). Only the priests could enter this room, and they had to purify themselves before they could enter to burn the incense, to add oil to the lampstand or to replace the bread on the table. The Table for the Bread of Presence was changed on the Sabbath with incense being poured over it. This reminded the nation of God’s provision for His people as well as how His people should provide constant thanksgiving to Him, and it also represented the people’s communion with God. The Lampstand had a practical purpose of lighting the room, but it also illuminated the way to God’s presence.

Where We Are In The Story (New Testament)

Background of John: John 20:31 gives the thesis of this Gospel: “but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.” John stands distinct from Matthew, Mark, and Luke in his emphasis on eternal life and how it refers to both duration but also the quality of life that God designed us to have in Him. From John 1, this book establishes that Jesus *is* God in the flesh. He is fully God and fully human at the same time. Written by John, who was one of Jesus’ disciples, this Gospel does not follow Jesus’ life chronologically. Instead, John 1-12 looks at the eight “I AM” statements of Jesus and at seven of His miracles in order to demonstrate by words and actions that Jesus is God, and it spends the remaining nine chapters on the night of the Last Supper through Jesus’ ascension.

This Week in the New Testament: The last chapter in Luke’s Gospel features the resurrection of Jesus and some of His post-resurrection appearances to His followers. This fits with Luke’s stated intention in writing the book – for his friend Theophilus (and for us) to have certainty regarding the identity of Jesus. In Jesus’ interaction with His followers after His resurrection, Luke emphasizes how Jesus fulfilled the Scriptures and how the writings of Moses and the Prophets all pointed to Him, and He explains that His sacrifice and the repentance and forgiveness of sins should be proclaimed to all nations (Lk. 24:25-27, 44-49). Luke concludes this Gospel by reminding Christ-followers of their purpose in light of what Christ accomplished and by telling them of the Holy Spirit who would empower them (Lk. 24:49).

John 1 opens with a description of Jesus as both God *and* the Son of God. He is not a son in the same way that male human beings are, for He has always existed and was never made (Jn. 1:1-3). John 1 also explains why He came to earth and how John the Baptist was sent to point people to Christ (Jn. 1:6-16). John the Baptist clearly identifies Jesus as the “Lamb of God, who takes away the sin of the world” (Jn. 1:29) and as the One who existed before him (Jn. 1:30), for he understood that Jesus is both Messiah and God. In John 3, John the Baptist provides further clarification that Jesus came from heaven and is above all and that eternal life only comes from believing in Him (Jn. 3:31-36). In contrast, the religious leaders expected the Messiah to be either a great prophet like Moses, a great king like David, or some combination of the two. Their expectations about the Messiah did not make room for what God intended.

In John 1:35-2:12, Jesus calls four of His disciples (Andrew, Peter, Philip, and Nathanael) and performs His miracle – turning the water into wine at a wedding. This sign revealed His glory and resulted in the disciples trusting in Him (Jn. 2:11), for His actions confirmed His words. John 2’s record of Jesus cleansing the Temple is not a different event from what the other Gospels say happened during Passover Week; John just organizes this Gospel differently than the other Gospels. John 2:23-25 clarifies that Jesus performed many signs during His last week, and this is when Nicodemus approached him because he knew that Jesus’ signs indicated that God was with Him (Jn. 3:2).

John 4-6 contains four more signs of Jesus: the healing of the official’s son (Jn. 4:46-54), the healing of the invalid at Bethesda (Jn. 5:1-17), the feeding of the 5000 (Jn. 6:1-15), and Jesus walking on water (Jn. 6:16-21). Based on Jesus’ supernatural knowledge of the Samaritan woman’s life, she perceived that Jesus is a prophet, learned that He is the Messiah, and brought many to Jesus (Jn. 4:39-42). While Jesus rebukes the official and the crowd for their lack of faith apart from His signs, He chooses to heal the official’s son, which results in the man and his household trusting in Jesus (Jn. 4:46-54). Because of His miracle in feeding the 5000, the people determine that Jesus is a prophet (Jn. 6:14), and Jesus follows this miracle with the bread and the fish by revealing that *He* is the Bread of Life, the One who gives life to the world (Jn. 6:22-59).